

**THE
ISLAM
OF
MOHAMED**

**BY
SALAHUDDIN KHUDA BUKHSH**

Project Gutenberg's The Islam of Mohamed, by Salahuddin Khuda Bukhsh

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this ebook.

Title: The Islam of Mohamed

Author: Salahuddin Khuda Bukhsh

Release Date: December 8, 2018 [EBook #58424]

Language: English

*** START OF THIS PROJECT GUTENBERG EBOOK THE ISLAM OF MOHAMED ***

Produced by Fritz Ohrenschall, Emmanuel Ackerman and the
Online Distributed Proofreading Team at <http://www.pgdp.net>
(This file was produced from images generously made
available by The Internet Archive/American Libraries.)

Reprinted from the ***Hindustan Review***, September and
October 1909.

THE ISLAM OF MOHAMED.

BY MR. SALAHUDDIN KHUDA BUKHSH, M.A., B.C.L., BAR-AT-
LAW.

Table of Contents

<u>Table of Contents.</u>	<u>1</u>
<u>I.</u>	<u>1</u>
<u>II.</u>	<u>5</u>
<u>III.</u>	<u>8</u>
<u>IV.</u>	<u>13</u>
<u>The Hindustan Review.</u>	<u>18</u>
<u>Transcriber's Note.</u>	

I.

I do not desire to explain the importance and significance of Islam among the religious systems of the world; nor am I to fix and ascertain the exact position of Mohamed as a religious teacher among the world's great teachers of religions. My effort in this paper is simpler and yet not altogether free from bewildering perplexities. I desire to explain what Islam is and what its teachings are: Islam as preached and delivered by the prophet of Arabia; Islam stripped of the accretions of ages of theological disputes and controversies; in other words to sketch out, to the best of my light and leading, Islam of the prophet Mohamed. Difficult though this task is, it is not indeed a hopeless venture for one who has kept himself clear and free from narrow sectarianism.

To fully appreciate the message of Mohamed, it is essential that I should say something about the condition of Arabia before Islam. I must readily admit that so far as the Pagan Arabia is concerned, we are in great dearth of authorities. Our information is shadowy, fitful, and fragmentary and the industry of European scholars (such as Caussin De Perceval, Krehl, Wellhausen, Robertson Smith and Sir Charles Lyall) has succeeded but in lifting the veil merely at its fringe. But however partial and unsatisfactory as the account is, of the Pagan days; we can yet form an idea of the life that the Pagan Arabs led and the thoughts that swayed and animated their conduct and their deeds. I will, therefore, describe "The Pre-Islamic Arabia" as briefly as I can.

The Pre-Islamic Arabs were not a nation. Of the sense of nationality, indeed, they had not the vaguest conception, though they were linked by community of speech. Arabia was a sum-total of loose and disconnected congeries of

tribes and the tribe was the source and the limit of social and political obligation. Beyond the tribe there lay no duty and no obligation either. Political relations were moral; for morality was confined within the limits of the tribe. Political organisation was represented by the corporate feeling which found expression in the exercise of the duties of brotherhood. Within the pale of the tribe obtained the prohibition to kill, to commit adultery, to steal, &c., &c. Beyond it there was no such prohibition. Fidelity to one's kinsman was an imperative duty, apart from any question of the justness of the cause.^[1] Outside the tribe there was nothing but constant plunder and unceasing warfare. "Certain large groups were, indeed, almost continually at war with one another. Ma`add, the people of the Hijaz and Al-yamamah generally looked upon Al-yaman as their natural prey and were constantly raiding on the herds of their southern neighbours. Between Tamim and Bakr, son of Wail, there was permanent bad blood, Ghatafan and Hawazin had a standing feud. In the north the kingdom of Al-Hirah, the representative of Persian predominance was the hereditary enemy of Ghassan, the representative of the might of Rome." (Lyall, *Ancient Arabian Poetry*, p. xxiii.) Arabia, before Islam, was thus a theatre of internecine warfare, restrained, but partially, by the introduction of blood money. There was compensation for everything for which vengeance could be exacted. All crimes were assessed as economic damage. Every loss of honor, property, or life could be appraised by agreement; all having their price in camels. We thus see that the Arabs before Islam had scarcely emerged from barbaric conditions.^[2] There was no social order, no organised government. The law of sheer brute force prevailed, untempered and unrestrained, by any civilizing or controlling influence. Nor did they attain any refined idea of religion. Their religion was nothing more or less than gross fetichism; the worship

of tree and stone, the veneration of certain personified divine attributes, meaningless ritual and ceremonials. The true religious spirit they never succeeded in grasping and the fear of God never exercised any real, practical influence over their conduct and actions. It was reserved for Islam to instil into them the sense of responsibility to God and to make this idea of human responsibility the guiding and controlling principle of life. To all appearance the Arabs honoured the gods, went on pilgrimage to their sanctuaries, made sacrifices in the temples, anointed with the blood of the victims gods carved out of stone or made of wood, consulted the oracles, when in difficulty, and questioned them about the future. But all this was sham and counterfeit. Of real, genuine, religious feeling there was none. This empty show, however, was kept up for purposes of gain; the manifold sanctuaries yielding large incomes to certain noble families and clans.^[3]

In a soil, apparently so uncongenial, how did Islam strike its root? This is an interesting and fascinating question and we must try to solve it here. The solution of this question is to be found in the existence of Judaism and Christianity, on the one hand, and in the commercial activity of the Arabs, on the other. By commerce the Arabs acquired an extended knowledge of foreign nations and their civilisation. Frequent contact with the outer world widened their intellectual horizon and awakened in them higher and more spiritual thoughts. They learnt new ideas, acquired new habits and, what was most valuable of all, they learnt to think for themselves. But not merely did travel in foreign countries and intercourse with foreign people exercise a disruptive influence, but there were forces, alike subversive and destructive, nearer home. In Arabia itself the two streams of Christianity and Judaism flowed, side by side, with the Arab Heathenism.

That Christianity had made a considerable advance among the Arabs is clear from the fact, that, at the time of Mohamed, it was considerably diffused not merely among the Rabia tribes but even among the Tamim. Nor did the Taiyy altogether escape its influence. Its growth, however, was not so favourable in Hijaz and central Arabia, but even here Christian ideas undoubtedly made their way through commerce and social intercourse. Similarly the Jewish influence was equally powerful. When the Jews came to Arabia we do not definitely know, but Dr. Nöldeke points out that a great Jewish immigration into Arabia cannot be fixed prior to the destruction of Jerusalem by Titus and Hadrian. At all events, it is clear that at the time of Mohamed there was a large colony of Jews at Taima, Khaibar, Yathrib, Fedak and Yaman. They did not live scattered amidst Arab population but kept together and, though despised by the Ara`sq they were yet indispensable to them as merchants, jewellers, and goldsmiths. It would, therefore, be not an error to suppose that they exerted no small spiritual influence over the Arabs.

[4] That this is no unfounded theory or improbable supposition is evidenced by the fact that in the works of four of the most prominent Arabian poets of the Pre-Islamic time—An-Nabigah, Zuhair, Al-Asha and Labid—we find expressions which show that they, at least, if not the wild wanderers of the desert, knew very well what a spiritual religion meant.^[5] Ibn Qutaibah enumerates drinking, joy, wrath and love among the “motive causes” which speed the poet but we cannot fail to detect in their poems an undercurrent of deep religious feelings. Individual minds felt a sense of uneasiness and sought to find some plausible solution of the mysteries of life and death and traces of such a frame of mind we notice frequently in ancient Arab poetry. On no other basis, indeed, can we explain away the lamentations of the royal poet Imra-ul-Qais over the worthlessness of the life of pleasure that he had led and the

conversion to Christianity of Qais B. Zuhair, the leader of the Abs in the long fratricidal war against the Dhubian.^[6] In considering the rise of Islam we cannot be unwatchful of the course of contemporary thought or unmindful of the religious forces which contributed to its success. Such, indeed, were the forces at work in Arabia before Mohamed; forces which could not have failed to stir higher thoughts in enlightened minds and to create a reaction against the Arab Heathenism. And a reaction, indeed, did set in. A band of distinguished men, whom we must recognise as the heralds and standard-bearers of Islam, no longer willing to tolerate idolatrous practices, definitely cut themselves adrift from the Arabian Paganism. They called themselves Hanifs; a word of doubtful meaning and the cause of much controversy. "The most acceptable conjecture seems to me", says Sir Charles Lyall, "to be that of Sprenger that it is connected with the Hebrew HANEF heretic." Hanifism had certain specific features: rejection of idolatry, abstention from certain kinds of food, and the worship of "the God of Abraham." Ascetic practices, such as the wearing of sackcloth, are also ascribed to some of the Hanifs.^[7] Islamic tradition has handed down to us the names of a number of religious thinkers before Mohamed, who are described as Hanifs and of whom the following is a list:—

1. Warakah b. Naufal of Kuraish.
2. Ubaidulla b. Jahsh.
3. Uthman b. Al Huwarith.
4. Zaid b. 'Amr b. Naufal.

Ibn Kutaibah adds to the above:—

5. Urbab b. al Bara' of Abdul Qais
6. Umayyah b. Abi-s-Salt.

7. Kuss b. Saidah of Iyad (Aghani XIV, 41-44) Mohamed heard him at Ukaidh but he died before the mission.
8. Abu Kais Simrah b. Abi Anas.
9. Khalid b. Sinan b. Ghaith of Abs.

To these Sir Charles Lyall adds:—

10. Abu Kais Saifi, Ibn Al-Aslat of the Aus-allah of Yathrib.

It is impossible to misconceive the importance and significance of Hanifism in the origin of Islam. The path was already prepared for it and Islam offered to the Arabs what they were long in search for: a moral, ethical, and spiritual teaching; a higher form of worship and last but not least fraternity and union. The tribal cults were henceforward merged in a higher worship and the nobler energies of the Arab race obtained a religious consecration.

Islam became the starting point for the Arabs for conquests, alike spiritual and temporal. With Islam became the prerogative of the Arab race to be “an ensign to the nations;” to bear and to carry the banner of the true God to the remotest corner of the earth. Hence the unceasing campaigns and hence the far-extending conquests.

FOOTNOTES:

[1] Wellhausen, *Reste Arabischen Heidentums*, p. 226.

[2] I have avoided further details here, as I have dealt with this subject, at length, in my *Contributions to the History of Islamic Civilisation*, pp. 146-169.

[3] Deutsch, *Literary Remains*, p. 87. For further information see Von Kremer, *Culturgeschichtliche Streifzüge* (my translation, p. 49.)

[4] Wellhausen, *Reste*, pp. 230-231.

[5] Lyall, *Ancient Arabian Poetry*, p. 93.

[6] In Wellhausen's *Reste*, p. 229 will be found the passage in question from Imra-ul-Qais.

[7] Journal of the Asiatic Society October, 1903 p. 773. Khuda Bukhsh, *Islamic Civilisation* p. 147 and the authorities therein cited.

II.

It is clear beyond doubt that Christian and Jewish influences, to a large extent, unsettled and disturbed the beliefs of the Pagan Arabs and paved the way for the prophet. Resistance to his faith there was, but it was resistance on the part of those, who sought to maintain the old faith and superstition; not on account of any warmth of conviction or sincerity of zeal, but on account of the fear and apprehension that the success of Islam would mean loss of large incomes derived from the temples and old heathen practices.^[8] But resistance, founded upon such a selfish basis, could not prevent, and indeed did not prevent, the onward progress of Islam. In the deadly conflict between Islam and the Arab Heathenism Islam triumphed.

We, now, proceed to enquire as to what was the basis or, in other words, what were the sources from which Islam was derived. Islam freely borrowed from Judaism and Christianity and even did not hesitate to adopt practices prevalent in Pre-Islamic Arabia. In fashioning his religion the prophet adopted an eclectic method, retaining or rejecting from the older systems whatever seemed to him necessary and proper. It is not exactly within the scope of my paper to precisely specify or to accurately define the exact obligation of Islam to Christianity or Judaism. Such a discussion would take me far afield. Professor Wellhausen is inclined to belittle the influence of Judaism in the birth and infancy of Islam and points to the Islamic conception of Jesus, as the greatest of the prophets before Mohamed, as a conclusive proof of his contention. But the present writer is not prepared to attach much weight to this argument. If the Islamic conception of Jesus, indeed, is to be put forward as indicating the absence of Judaic influence on early Islam; with equal force might the

Islamic conception of Jesus be urged as subversive of the theory of Christian influence, so stoutly advocated by Professor Wellhausen.^[9] The basis of dogmatic Christianity, namely, the sonship of Christ, Mohamed inveighed against early and late. It would be idle to deny the indebtedness of Islam to Judaism. Mohamed has not merely accepted dogmas and doctrines of Judaism, minute Talmudical ordinances, but has even adopted, in its entirety, some of the Jewish practices and, far above all these, that which indeed constitutes the very foundation of Islam, namely, the conception of a severe and uncompromising monotheism.^[10] The fact is that both Judaism and Christianity were used and used freely by the prophet in building up his religion. Nor is this a new theory. The prophet never put himself forward as introducing something new but he invariably claimed for himself the honour of reviving the old and the true beliefs which had fallen into neglect and oblivion. But besides the Jewish and Christian sources, not a small portion of Islamic ritual and ceremonials were mere reproductions of Pre-Islamic practices. The entire ceremonies relating to the pilgrimage (Hajj) and the sacred service, at the temple of Mecca, have survived in Islam with little or no variation from the days of Arab Heathenism;^[11] the only change that Mohamed effected in them was to allow the pilgrims to put on a particular pilgrim dress consisting of two pieces of cloth of which one covers the hip and the other breast and shoulders; while the head has to be kept uncovered, as in ancient days, when they used to make up their hair into a sort of wig by means of some glutinous substance. And so indeed it has remained, to this day, the prescribed pilgrim costume. After visiting the Kabah they used, in heathen days, to visit the two rocky hills of Safa and Marwah on which were placed two bronze idols. Mohamed went so far in his toleration of the heathen pilgrimage customs that he suffered the visit to Safa and Marwah to continue as before,

but had the two idols removed. Of the history of the origin of the forms of the prayer, prostration, ablution, and fasts our knowledge is vague, uncertain and shadowy.

Islam has, says Von Kremer,

largely drawn upon Judaism, Christianity, the religion of Zoroaster and possibly even from Manichism. From Parsiism it has taken both directly and indirectly. A number of obviously Parsi ideas have penetrated into Islam through the channel of Jewish books; notably the Talmud. The doctrine of the resurrection, most of the legends relating to heaven and hell, and the entire system of demonology have found their way into the Qur'an through Judaism. So indeed did the description of the trial and the tortures of the dead in the grave by two angels *Munkar* and *Nakir*. The idea of the bridge *sirat* as thin as a hair, which leads to paradise across the abyss of hell is certainly derived from the Parsis; having passed over into the Qur'an through the Midrash. But Islam has not hesitated to borrow directly from Parsiism. It is a significant fact that the word *din*, which so repeatedly occurs in the Qur'an, has been borrowed from the Parsi books. In the Huzveresh it appears in exactly the same form (old Backtrian *dæna*).^[12]

It is not suggested that the prophet had access to the written books of either the Jews or the Christians; though in some passages of the Qur'an we can trace direct resemblances to the text of the Old Testament and the Mishna.^[13] His knowledge of the Jewish and Christian books, at times faulty and imperfect to a degree, was derived almost exclusively by oral communications.

I trust I have said enough to illustrate the condition of Arabia before Islam and the sources from which the prophet

of Arabia received his religious inspiration. I, now, go on to explain Islam and its tenets.

FOOTNOTES:

[8] Von Kremer, *Culturgeschichte des orientes*, p. 24, vol. I.

[9] Wellhausen pp. 236 ct. Seq. Prof. Wellhausen admits Jewish influence in the Islamic theocracy and in the belief that the prophet, as representative of God, is alone entitled to rule and govern, to the exclusion of all other powers. See, also Deutsch p. 171.

[10] See the learned monograph of Geiger, *Was hat Mohammed aus Judenthume aufgenommen*.

[11] Lyall, p. 93; Von Kremer's *Culturgeschichtliche Streifzüge* (my translation p. 47). The author of Ras' Mal-in-Nadim, (Bankipore, M.S.) gives an account of Heathen practices (Fol. 17 et Seq.); specially drawing attention to those retained by Islam.

[12] Ibid.

[13] Von Kremer, *Culturgeschichtliche Streifzüge* (my translation p. 47) Comp. Qur'an XXI, 105 with Ps. XXX VII 29; 1-5 with Ps. XXVII. The New Testament. Comp. VII, 48 with Luke XVI. 24; XLVI, 19 with Luke XVI. 25. Then again verse 35 corresponds almost word for word with Mishna Sanh IV. 5; also II. 183 with Mishna Ber. 1.2. Nöldeke, *Sketches from Eastern History*, p. 31.

III.

Mr. Ameer Ali explains Islam as “striving after righteousness,” but Prof. Hirschfeld, in his luminous *Researches into the Composition and Exegesis of the Qurʾan*, very correctly points out that Mr. Ameer Ali’s definition only reflects the theoretical and moral side of the question—limited to the initial stage of Islam.^[14]

The term Islam, as time went by, included the whole of the theoretical and practical constitution of the faith and as such it is interpreted by Al-Ghazzali in his *Ihya-ul-ulum* (p. 104, vol. I.) Islam, says he, is an expression for submission and unquestioning obedience, abandonment of insubordination, defiance and opposition. And it is in this light, indeed, that the prophet himself regarded Islam. “The Bedwins say: ‘we believe,’ Speak! you shall not ‘believe’ (only) but say we practice Islam (Aslamna).” (XLIX. 14) In Surah III. 17 (Cf. V. 79) Islam is identified with *din* (Cf. LXI. 7-9) and the relation between the two synonyms, says Prof. Hirschfeld, is broadly discussed by Al-Shahrastani (*Milal*, pp. 25 to 27) and is stated to embrace the five duties, *viz.*:—Of testifying to the unity of God and the Divine inspiration of Mohamed, the duties of reciting prayers, giving alms, fasting in the *Ramadhan*, and performing the pilgrimage to Mecca. The fundamental basis of Islam is the unity of God; stern, unbending monotheism and this doctrine of the unity of God is proclaimed in the Qurʾan, in season and out of season and ever and anon with augmented emphasis. To associate gods with God is the most unpardonable sin and the prophet’s extensive vocabulary of vituperation is never exhausted in attacking those who associate gods with God. In Surah VI (verses 74-79) we have one of the most charming passages testifying to the unity of God:—

And remember when Abraham said to his father, Azar, thou takest those images as God? verily I see that thou and thy people are in manifest error.

And so did we show Abraham the domain of the heavens and of the earth that he might be one of those who are established in knowledge. And when the night overshadowed him he beheld a star "This, said he, is My Lord" but when it set, he cried, "I love not gods which set." And when he beheld the moon uprising "This," said he, "is my Lord" but when it set, he said, "surely, if My Lord guide me not I shall be of those who go astray."

And when he beheld the Sun uprise, he said, "This is my Lord," "this is the greatest" but when it set, he said "O my people I share not with you the guilt of joining gods with God."

I verily turn my face to him who hath created the Heavens and the earth following the right religion and I am not one of those who add gods to God.

Not a whit has Gibbon^[15] exaggerated the truth when he wrote "the creed of Mohamed is free from suspicion or ambiguity and the Qur'an is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever is born must die, that whatever is corruptible must decay and perish." And, again, says the historian of the Roman Empire, "these sublime truths, thus announced in the language of the prophet, are firmly held by his disciples and defined with metaphysical precision by the interpreters of the Qur'an. A philosophic atheist might subscribe the popular creed of Mohamedans: a creed too sublime perhaps for our present faculties."

The unity of God, therefore, is the central faith of Islam and connected with it, by natural process as it were, is the belief

that man is responsible to the creator for his actions and deeds. This belief, the Pre-Islamic Arab never knew or conceived, and the prophet Mohamed, by inculcating this belief, not only laid the foundation of a spiritual life among his countrymen, but laid the foundation of a well-organized society; soon destined to grow into a magnificent empire. The sphere of duty and obligation, charity and sympathy, confined hitherto merely to tribesmen, was widened and extended and the narrow tribal tie was lost in the larger brotherhood of faith. At this distance of time, it is perhaps difficult for us to fully realize the influence of this teaching, but to it alone must we ascribe the dethronement of those ideals of Arabian Paganism which the author of the *Muhammedanische Studien* has so graphically described, comparing and contrasting them with the higher ideals substituted by Islam.^[16] The religion of the prophet, like the wand of a magician, completely and utterly changed the life of the Arabs. It hushed their tribal disputes into silence, it destroyed their insularity, it set up a purer and a more refined standard of domestic life, it opened before them fresh vistas of spiritual happiness and temporal success.

Next to the unity of God, Islam enjoins five daily prayers upon its followers. It is curious that the Qur'an lays down no rule as to the manner in which the prayer should be offered. Apparently, as Mr. Ameer Ali^[17] points out, the practice of the prophet has associated certain rights and ceremonies to the due observance of prayers. In the Mohamedan prayer we observe the Jewish practice of standing erect, the Christian of prostration and a third of inclination.^[18] Originally the prophet instituted three daily prayers.^[19] Their extension to five was an innovation of the late Meccan period; the details of the purity legislation appear to have still later. "Yet the theory," says Prof. Margoliouth, "that God should be approached only by persons in a state of purity was known

in South Arabia before Mohamed's time, whence it is probable that his earliest converts were instructed therein."

Prayers are to be performed five times in course of every day: between daybreak and sunrise, between noon and the "asr" (which later period is about mid-time between noon and nightfall) between the 'asr' and sunset, between sunset and the "asha" (or the period when the darkness of night commences) and at, or after the "asha." It is considered more meritorious to take part in the public *salat* of the community conducted by a leader (Imam) than to discharge the *salat* by oneself.^[20] Von Kremer has rightly emphasised the importance of the Muslim prayer by recognizing the mosque as the drill ground for the warlike believers of early Islam. In stern discipline, in unconditional obedience, says Von Kremer, the author of the *Culturgeschichte des orientes*, lay the greatest achievement of Mohamed and the real secret of the strength of Islam.^[21] The five daily prayers where the leader (the Imam) stood before the community, closely arrayed behind him, and where every movement of his was imitated with military preciseness, by the hundreds of the faithful assembled in the mosque, served, among the Muslims, in those times, the purpose of that what is known now as the drill ground: a school where the people learnt to assemble, to move in a body and to follow the Commander.

In the Qur'an^[22] the command to pay the poor-tax (zakat) directly follows the command to pray: perform the prayers and pay the poor-tax. This tax had a strong communistic complexion which is evidenced by the following tradition: "The prophet sent Ma'dh to Yaman and told him: summon them to accept the confession of faith namely, there is no God but Allah and I that am his prophet; if they listen to it; teach them further that God has ordained five daily prayers; if they are also agreeable to this; teach them further that God has enjoined the poor-tax (sadakah) payable by the

wealthy upon their property for distribution among the poor.”^[23] This tax was annually payable upon camels, oxen (bulls and cows) and buffalos, sheep and goats, horses and mules and asses and gold and silver (whether in money or ornaments, etc.,) provided the property was of a certain amount; as five camels, thirty oxen, forty sheep, five horses, two hundred dirhams, or twenty dinars.^[24] The proportion is generally one-fortieth, which is to be paid in kind or in money or other equivalent.

The third most important obligation enjoined by Islam is fasting in the month of *Ramadhan*. The Muslim must abstain from eating and drinking and from every indulgence of the senses, every day during the month of *Ramadhan*, from the first appearance of daybreak until sunset, unless physically incapacitated. The last but not least is the pilgrimage to Mecca and mount Arafat, which the Muslim must perform at least once in his life.

These then; namely, the unity of God, the belief in the Divine mission of the prophet, five daily prayers, fasting in the month of *Ramadhan* and the pilgrimage, are the essentials of Islam. The one supreme mission of the prophet was to create and to maintain an absolute brotherhood in faith. All Muslims were declared equal, irrespective of birth, rank or profession; and the world has never seen, perhaps, a more perfect democracy than the one called into being by the prophet. Truly, the most worthy of honour in the sight of God, says the Qur'an, is he who feareth Him most; for the faithful are brethren; whereupon make peace between your brethren. A similar refrain runs through the parting sermon of the prophet; “O men! God has taken away from you the arrogance and pride of ancestry of heathen days. An Arab has no excellence or superiority over a barbarian than that which is secured to him by his God-fearing and

righteousness. Ye are all the progeny of Adam, and Adam himself is of the Earth.”

No caste and no priestcraft does Islam recognise. Every Muslim is his own priest and every spot of land is his *mosque* to pray and to worship *Allah*. For no other purpose than to keep alive the sense of corporate unity of the Muslims did the prophet declare the superiority of the public prayer over prayer by oneself and establish the institution of pilgrimage.

Year after year, from all parts of the Islamic world, streamed to Mekka, Muslims in thousands and tens of thousands, to worship Allah at the Ka’bah and to perform the *Hajj*. There, at Mekka, year after year, Muslims of divers nationalities recognised and realised the potent spell of their faith and felt more deeply and keenly than ever the tie which bound them together. Moreover, as Von Kremer points out, there did the Muslims obtain an opportunity of listening to the lectures of far-famed professors and men of letters who attracted, year by year, an ever-increasing audience. There indeed, did Islam shine forth in its full lustre; attracting and alluring, enthralling and captivating its followers, as it could do nowhere else. Every spot, associated with some historical incident; every place, connected with some important event or other of the life of the teacher, awakened the love and fired the enthusiasm of Muslims for the son of Abdullah, the maker of Arabia and the founder of Islam.

In his fascinating book, *The Life and Teachings of Mohamed*, Mr. Ameer Ali has admirably summed up the Islamic teachings:—“Nothing can be simpler or more in accord with the advance of the human intellect than the teachings of the Arabian prophet. The few rules for religious ceremonial which he prescribed were chiefly with the object of maintaining discipline and uniformity, so necessary in certain stages of society, but they were by no means of an

inflexible character. He allowed them to be broken in cases of illness or other causes. 'God wishes to make things easy for you, for' says the Qur'an 'man was created weak.' The legal principles which he enunciated were either delivered as answers to questions put to him as the Chief Magistrate of Medina or to remove or correct patent evils. The prophet's Islam recognized no ritual likely to distract the mind from the thought of the one God, no law to keep enchained the conscience of advancing humanity."

Nothing was more distant from the prophet's thought than to fetter the mind or to lay down fixed, immutable, unchanging laws for his followers. The Qur'an is a book of guidance to the faithful and not, to be sure, an obstacle in the path of their social, moral, legal and intellectual progress. The requirements of Islam are at once easy and simple and leave scope to Muslims to take part in their duties as subjects or citizens; to attend to their religious obligations without sacrificing their worldly prosperity and to adopt, whatever is good, in any community or civilisation, without any interference on the part of their religion.

FOOTNOTES:

[14] *Life and Teachings of Mohamed* p. 226 Prof. Hirschfeld p. 14.

[15] Gibbon, Bury's Ed. Vol. V. p. 339.

[16] Goldziher, *Muhammedanische Studien*. Vol. I. The chapter on Muruwwa und Din; Nicholson, *Literary History of the Arabs* pp. 177-179; Browne *Literary History of Persia* pp. 189 et Seq.

[17] *Life and Teachings of Mohamed* p. 263.

[18] Margoliouth *Life of Mohamed* p. 102.

[19] Ibn Sad, Vol. IV. Part I. p. 159.

[20] In Lane's *Arabian Society in the Middle Ages* the reader will find a detailed account of religious institutions of Islam pp. 1-24.

[21] Vol. I. p. 10.

[22] Surah. II. 3, 43, 83, 110, 177, 277, etc.

[23] Von Kremer, Vol. I. p. 50.

[24] Lane, *Arabian Society* p. 14.

IV.

I shall now make a few general observations on the religion of the prophet of Arabia. Whatever Islam may have become through pharisaic artificiality and theological subtlety, its leading principles are as broad as the starriest heavens and as enduring as the everlasting hills. It contains, in common with other great religions, those eternal truths which are only too liable to be forgotten in blind zeal, in warmth of controversy, in sectarian narrow-mindedness, in religious fanaticism but which our education and culture teach us to discover and appreciate, wherever we find them. The governing principle of all religions is the same. In the language of the apostle James: "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." This is the burden of all religions and this the burden of Islam.

The kernel and doctrine of Islam, Goethe has found in the second *surah* which begins as follows:—"This is the Book. There is no doubt in the same. A guidance to the righteous, who believe in the unseen, who observe the prayer and who give alms of that which we have vouchsafed unto them. And who believe in that which has been sent down unto thee—(the Revelation) which had been sent down to those before thee, and who believe in the life to come. They walk in the guidance of their Lord, and they are the blessed. As to them who believe not—it is indifferent to them whether thou exhortest them or not exhortest them. They will not believe. Sealed hath Allah their hearts and their ears and over their eye is darkness and theirs will be a great punishment.—" "And in this wise," Goethe continues, "we have *surah* after *surah*. Belief and unbelief are divided into higher and lower. Heaven and hell await the believers or deniers. Detailed

inductions of things allowed and forbidden, legendary stories of Jewish and Christian religion, amplifications of all kinds, boundless tautologies and repetitions, form the body of this sacred volume, which, to us, as often as we approach it, is repellent anew, next attracts us ever anew and fills us with admiration, and finally forces us into veneration."

This passage, indeed, is as good a summary as any other, but there is one, and in this same chapter, still more explicit, illustrating the catholicity of the prophet's mind and his discerning judgment. When Mohamed, says Deutsch^[25], told his adherents at Medina no longer to turn in prayer towards Jerusalem but towards the Ka'bah at Mekka, to which their fathers had turned, and he was blamed for this innovation he replied:—"That is not righteousness: whether ye turn your faces towards east or west, God's is the east as well as the west. But verily righteousness is his who believes in God, in the day of judgment, in the angels, in the book and the prophets; who bestows his wealth for God's sake, upon kindred, and orphans, and the poor, and the homeless, and all those who ask; and also upon delivering the captives; he who is steadfast in prayer, giveth alms, who stands firmly by his covenants, when he has once entered into them; and who is patient in adversity, in hardship and in times of trial. These are the righteous, and these are the God-fearing." What a noble idea of life and religion do we find here. It is not merely the recitation of prayers which constitutes righteousness but in solemnly acting the religion we profess; in tender regard for the poor and the orphan, the forlorn and the suffering; in relieving the miseries of the captives, in holding by the promises made, in enduring with calm fortitude the trials and reverses of fortune. Here, in this passage, we have the key to Islam, nay, I would go further and say a key to all religions. It is only the clouded vision which sees difference between one religion and the other; to one who has the eyes to see and the heart to feel, all

religions appear as but a reflection of one and the same light.

Where do you seek shelter? House of God or
house of idols?

Oh, the house-wrecker there, which one is
your house?

More holes on the roof will not give you more
suns

And you, the diverged-minded, say house of
God or house of idols?^[26]

This was the spirit of the prophet's religion which he preached in the Qur'an in every accent of pleading and warning, of pathos and hope, of repentance and forgiveness. He stood firm by his faith unshaken by threats and persuasion. His success, indeed, marks the ascent of the soul, of the higher and nobler nature of man from the darkness to the light. Nor was it a different light to that which had appeared to humanity "at sundry times and in divers manners." His preaching fell on the Arabs, still in the spring tide of their national life, and laid a tremendous hold upon their mind and their imagination; changing and transforming them and giving them as it were, a new existence. It taught them firmness of resolve, contempt of death, singleness of purpose, unity and fraternity, and it gave them that intensity of religious fervour which became the most valued asset of their national life. Above all, says Dr. Nöldeke, Islam gave and gives, to those who profess it a feeling of confidence such as is imparted by hardly any other faith.^[27] And, indeed, it was this, again, which made them great warriors and conquerors of the world.^[28]

Islam possesses an inherent force and vitality which nothing can weaken or destroy. It carries within it germs of progress and development and has great powers of adaptability to

changing circumstances. There is nothing in its teachings which conflicts with or militates against modern civilisation, and the moment Muslims realise this truth their future will be assured and their greatness only a question of time. Modern Islam, with its hierarchy of priesthood, gross fanaticism, appalling ignorance and superstitious practices, is, indeed, a discredit to the Islam of the prophet Mohamed. Instead of unity we have Islam torn into factions, instead of culture we have indifference to learning; instead of liberal-minded toleration we have gross bigotry. But this intellectual darkness must necessarily be followed by intellectual dawn and we trust, that it is not now far distant or too long to come.

An impartial consideration of the life of the prophet and his teachings cannot fail to awaken the warmest admiration for the man and his mission. Whatever may be the defects in the Qur'an, even non-Muslims must concede that it is a noble testimony to the unity of God and whatever may be the blemishes in the life of the prophet, none, but a perverse mind, will regard him as anything but sincere in his conviction, honest in his purpose and unshaken in his resolve. Mohamedan civilisation was the outcome of Mohamedan faith and nothing but Islam alone can again give to the Mohamedans what they have lost: their civilisation, their culture, and their empire.

The City Press, Allahabad.

FOOTNOTES:

[25] *Literary Remains*, p. 128.

[26] See [Transcriber's Note](#).

[27] *Sketches from Eastern History*, p. 27.

[28] Von Kremer, vol. I. p. 92.

The Hindustan Review.

Edited by SACHCRIDANANDA SINHA, Barrister-at-Law.

IS A HIGH CLASS MONTHLY, PUBLISHED at Allahabad, and widely circulated among all classes of the public, European and Indian.

The special features of the Review comprise: (1) Not less than *six* articles on topics of the day or matters of permanent interest, written by most competent and distinguished contributors; (2) Exhaustive reviews of important English and Anglo-Indian publications, including important legal text-books written by those who are experts in their line; (3) An editorial survey of the month embracing all topics of interest and importance.

Why should you *advertise* in the *Hindustan Review*? Because it is widely circulated, to advertise in it is the surest way of reaching people capable of doing business with you.

Believe in facts. Here is what the **Administration Report of the Provincial Government, for the year 1907-08** says:

“Of the newspapers and periodicals in English,—the Hindustan Review had the largest circulation.” The *Hindustan Review* is, therefore, the best medium for advertisement.

Why should you *read* the *Hindustan Review*? Because it gives first class reading matter and is the only Magazine that pays for contributions and attracts the best writers from every race and section. This is why we have got such

appreciative notices from the Press. Look at our Select Press Opinions—

The **Pioneer** (Anglo-Indian Daily, Allahabad).—We have more than once congratulated the *Hindustan Review*—an ably conducted Monthly containing really excellent articles—on the place it has taken in periodical journalism. It would be well if there were more journals inspired by the spirit of the *Hindustan Review*. It appears in the garb of a first-class Monthly and has much more the appearance of coming from the neighbourhood of Fleet Street than from an Indian Press. It is appreciated by English readers who desire to keep in touch with the views and interests of the moderate section of the educated Indian community.

The **Madras Mail** (Anglo-Indian Daily).—The *Hindustan Review*, which contains contributions on questions of general interest, is conducted on excellent lines. Its contents are varied and interesting, it is well-edited, and it well serves the interest of the educated public.

The **Calcutta Weekly Notes** (Calcutta Legal Weekly).—The *Hindustan Review* contains excellent reviews of legal works and contributions of considerable merit dealing with important subjects.

Annual Subscription, payable in advance: Inland, Rs. 5; Single Copy 10 As.; Foreign, 10 shillings.

Back issues of the *Hindustan Review* when available are supplied on following terms:—

More than 3 months old	Rs.	0	12	0
More than a year old	"	1	0	0
More than 2 years old	"	2	0	0

Rates of Advertisements, Payable Strictly in Advance.

SPACE.	INLAND AND FOREIGN.		

<i>N.B.</i> —Smallest type used is Long Primer leaded.	YEARLY.	HALF-YEARLY.	CASUAL.
Full page 4" × 8"	Rs. 90	Rs. 48	Rs. 10
Half page 4" × 4"	Rs. 48	Rs. 25	Rs. 5
Quarter page 4" × 2"	Rs. 25	Rs. 15	Rs. 3

N.B.—Cover pages charged 50 per cent. extra.

No voucher copies will be supplied to the advertisers, whose advertisements cover less than half a page.

Apply to—The MANAGER, Hindustan Review, Allahabad.

Printed by M. Gulam Muhammad at the City Press,
Allahabad.

Transcriber's Note

Archaic, obsolete and unusual words have been left in the text. Obvious errors have been fixed as detailed below. The changes have been marked in the text like this. The cover page was produced by the transcriber and is hereby placed in the public domain.

Details of the changes:

Page [1](#):

The Table of Contents was inserted by the transcriber.

Page [4](#):

Originally: of Islam, no longer willing to tolerate idolatorous

In this book: of Islam, no longer willing to tolerate idolatrous

Footnote [3](#):

Originally: Von per, *Culturgeschichte Streifzüge* (my translation, p. 49.)

In this book: Von Kremer, *Culturgeschichte Streifzüge* (my translation, p. 49.)

Page [5](#):

Originally: any warmth of conviction or sincerety of zeal, but on

In this book: any warmth of conviction or sincerity of zeal, but on

Page [7](#):

In the original book, there were two footnote anchors pointing to footnote 11. I inserted footnote 12 with the first anchor pointing to 11 and the second to 12.

Page [8](#):

Originally: “The Bedwins say: (XLIX. 14) we believe,”
Speak! you shall not “believe” (only) but say
we practice Islam (Aslamna).

In this
book: “The Bedwins say: ‘we believe,’ Speak! you
shall not ‘believe’ (only) but say we practice
Islam (Aslamna).” (XLIX. 14)

Page [10](#):

Originally: of inclination.[18] Originally the prophet
instituted

In this
book: of inclination.[18] Originally the prophet
instituted

Page [11](#):

Originally: of the *Culturgeschichte des orientes*, lay the

In this
book: of the *Culturgeschichte des orientes*, lay the

Page [11](#):

*The footnote anchors for 20 and 21 were not clearly marked. I placed them
where they seemed most appropriate to me.*

Footnote [20](#):

Originally: *in the Middle Ages* the reader will find a
detailed

In this
book: *in the Middle Ages* the reader will find a
detailed

Footnote [22](#):

Originally: Surah 2. 40. (*What does this mean? There
are many references to zakat in Surah II., but*

not in ayat 40. And there is no refence to zakat in Surah XL.)

In this
book:

Surah II. 3, 43, 83, 110, 177, 277, etc.

Footnote [23](#):

Originally: Von Kremer, Vol. p. 50.

In this
book:

Von Kremer, Vol. I. p. 50.

Page [16](#):

Originally: can weaken or destory. It carries within it
germs of

In this
book: can weaken or destroy. It carries within it
germs of

Footnote [26](#):

In the original text, these lines of a ghazal by Saib Tabrizi (1592-1676) were included in Farsi with no attribution. In a book intended for an English speaking audience that generally does not read Farsi, it is better to include the translation. The original Farsi text was lines one and three (two hemistiches per line) of his Ghazal 2135. Due to line length considerations, I have split the hemistiches to separate lines in the translation in the text, and also in the Farsi and transliteration below.

The translation was provided by Intercombase (www.intercombase.com).

The original Farsi: (Depending on your software, the words may appear in inverse order.)

ماوای تو از کعبه و بتخانه کدام است؟
ای خانه برانداز، ترا خانه کدام است؟
از کثرت روزن نشود مهر مکرر
ای کج نظران کعبه و بتخانه کدام است؟

Transliteration:

ma'vā-yi tū az masjid u maykhāna kudām ast?
ay khāna-barandāz tu-rā khāna kudām ast?
az [k=]asrat-i rawzan nashavad mihr mukarrar
ay kaj-na[z.]arān ka'ba u butkhāna kudām ast?

Page [18](#):

Originally: writers from every race and sections. This is why we

In this book: writers from every race and section. This is why we

Page [18](#):

Originally: Foregin, 10 shillings.

In this book: Foreign, 10 shillings.

End of Project Gutenberg's The Islam of Mohamed, by Salahuddin Khuda Bukhsh

*** END OF THIS PROJECT GUTENBERG EBOOK THE ISLAM OF MOHAMED ***

***** This file should be named 58424-h.htm or 58424-h.zip *****
This and all associated files of various formats will be found in:
<http://www.gutenberg.org/5/8/4/2/58424/>

Produced by Fritz Ohrenschall, Emmanuel Ackerman and the
Online Distributed Proofreading Team at <http://www.pgdp.net>
(This file was produced from images generously made
available by The Internet Archive/American Libraries.)

Updated editions will replace the previous one--the old editions will
be renamed.

Creating the works from print editions not protected by U.S. copyright
law means that no one owns a United States copyright in these works,
so the Foundation (and you!) can copy and distribute it in the United
States without permission and without paying copyright
royalties. Special rules, set forth in the General Terms of Use part
of this license, apply to copying and distributing Project
Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm
concept and trademark. Project Gutenberg is a registered trademark,
and may not be used if you charge for the eBooks, unless you receive
specific permission. If you do not charge anything for copies of this
eBook, complying with the rules is very easy. You may use this eBook
for nearly any purpose such as creation of derivative works, reports,
performances and research. They may be modified and printed and given
away--you may do practically ANYTHING in the United States with eBooks
not protected by U.S. copyright law. Redistribution is subject to the
trademark license, especially commercial redistribution.

START: FULL LICENSE

THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free
distribution of electronic works, by using or distributing this work
(or any other work associated in any way with the phrase "Project
Gutenberg"), you agree to comply with all the terms of the Full
Project Gutenberg-tm License available with this file or online at
www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project
Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm
electronic work, you indicate that you have read, understand, agree to
and accept all the terms of this license and intellectual property
(trademark/copyright) agreement. If you do not agree to abide by all
the terms of this agreement, you must cease using and return or
destroy all copies of Project Gutenberg-tm electronic works in your
possession. If you paid a fee for obtaining a copy of or access to a
Project Gutenberg-tm electronic work and you do not agree to be bound

by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this ebook.

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the

copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- * You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- * You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he

does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- * You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- * You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and The Project Gutenberg Trademark LLC, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is in Fairbanks, Alaska, with the mailing address: PO Box 750175, Fairbanks, AK 99775, but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt

Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's web site and official page at www.gutenberg.org/contact

For additional contact information:

Dr. Gregory B. Newby
Chief Executive and Director
gnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart was the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility: www.gutenberg.org

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.